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immortality. Among the poems the omissions are in evidence. One misses the familiar stanzas of Rupert Brooke and Alan Seegar, of Rudyard Kipling and John Masefield. Nothing is more invidious, however, than negative criticism in the case of such limited space as this small volume afforded. The inclusion therein of German, Russian, Serbian, and Czecho-Slovak voices differentiates it from other war anthologies, and gives it the cosmopolitan character that a full understanding of our own times demands. Indeed, it is offered "to the student of human nature and the philosophy of the war," that is, one presumes, among the English-speaking peoples. All that tends to broaden our vision, to make us understand how the "other half" thinks, feels, and expresses itself must be welcomed as a contribution to the public opinion that will make effective any league of nations, that must be created before we may have a federation of the world. To such an understanding this small volume contributes. The reviewer bespeaks on its behalf a wide distribution and reading.

LOUISE PHELPS KELLOGG

Reconstruction and national life. By Cecil Fairfield Lavell, Ph.D., associate professor of history, Grinnell college. (New York: Macmillan company, 1919. 193 p. \$1.60)

An attempt is made in these two hundred pages to give a picture of the main factors, philosophical, literary, political, and social, in the national cultures of France, Germany, Russia, and England as these countries confront the problems of internal reorganization. Mr. Lavell preserves an instinctive generosity of tolerance throughout the study and merely attempts to picture things as they are, as a result of the growth of these great peoples since the French revolution.

On the whole, the result is not an unhappy one. The author certainly succeeds in bringing into attention most of the more general factors of the problem and in emphasizing the baffling complexity of the situation.

There are, however, serious deficiencies in the book which the author would, by his own intention in writing, desire to have called to the reader's attention. There is no treatment, or even notice, of the existence or operation of "high finance" in the European nations, nor are the economic facts of trade and industry canvassed. There is no attention to the problem of personal politics. The result is disastrous. Reconstruction in the European states is going to be determined, as to direction and scope, not without reference to the actual conjuncture of power of the bankers and the professional ministerial personages. Of two things one: either "reconstruction" will take place within a period of four or five years or the term is used to denote the future growth of the

nations in general. In the first alternative this treatment is too general; the additional time needed to read the three hundred and seventy pages of Hearnshaw's *Main currents of European history, 1815-1915* would be well repaid by the greater measure of detailed data given in that volume along with the interpretative work. In the latter case the field is unwieldily *in toto*. Such history as involves the statement: "The nineteenth century went on," is likely to lack the grit of reality. To deal with centuries in few pages in a very unsatisfactory proceeding.

Within the limits of these considerations, however, the author certainly achieves all that could reasonably be hoped for, and to the reader who knows the facts already the text is a delightful visit to old haunts.

P. B. P.

Social studies of the war. By Elmer T. Clark. (New York: George H. Doran company, 1919. 283 p. \$1.50)

With unusual opportunities for close observation resulting from a long and intimate participation in many phases of war activities and among the civilian population in the leading cities of Europe, Mr. Clark makes some startling disclosures and gives the thinking world much cause for serious thought. He writes from the standpoint of the man in the street, yet his bias is that of a profound believer in the spiritual realities. His main thesis deals with the moral and religious status of Europe as a result of the war.

The author finds that the moral principles and conduct of the civilian population have been greatly lowered. There has been a letting down of barriers, due in some measure to the entrance of women into all kinds of war activities; while women have gained in economic freedom, they have lost immeasurably in the public estimation and in moral status. This sweeping statement is applied to all classes. The refugees, the wives and widows of the soldiers, left rudderless and open to all sorts of temptations, have especially suffered, and the home is in danger. The evil permeates the upper classes, and some of it, with considerable evidence, is attributed to German propaganda, particularly as it affected the efficient conduct of the war.

In this serious crisis, the author finds the church helpless in every way to cope with the problem. Its traditions and its working system are set in a groove which renders it useless as an organ of moral, social, or spiritual regeneration. In the war the established church was an obstructionist. It foolishly interfered with Sunday games among the soldiers and that, together with the exemption of the clergy from military service, has caused the church to lose prestige. The call is for disestablishment and reconstruction.

For this reconstruction the author sees little hope, since the great ideas